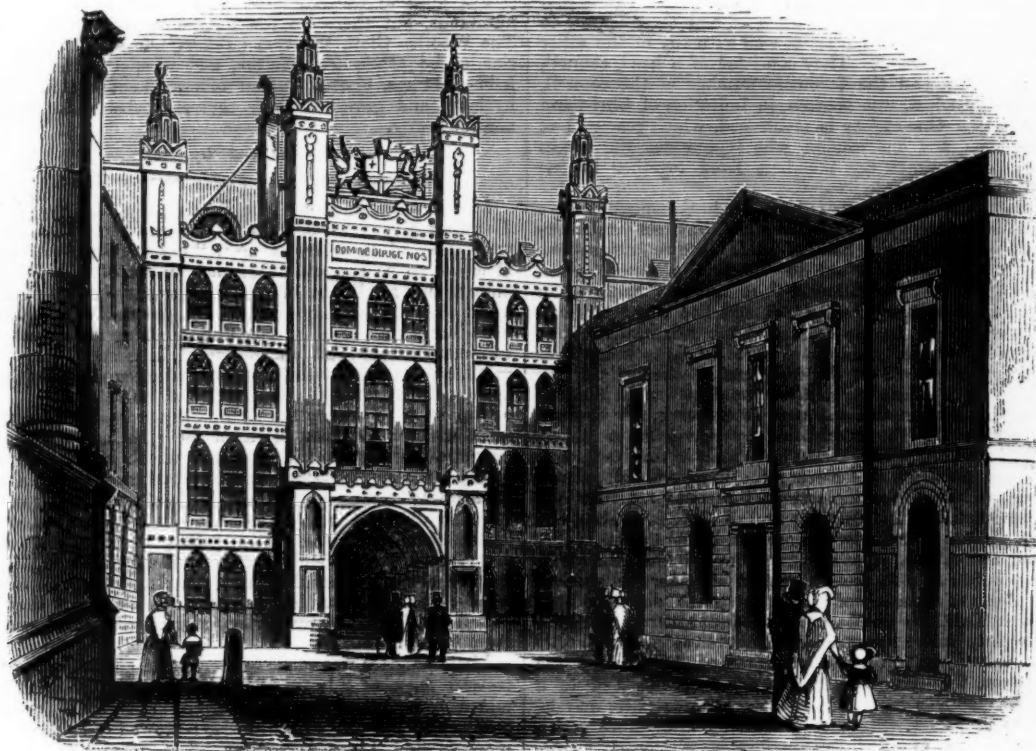




SOME ACCOUNT OF THE LIVERY COMPANIES OF THE CITY OF LONDON



THE GUILDHALL, LONDON.

INTRODUCTION.

THOUSANDS of persons who have witnessed with interest the processions and pageants connected with the different *guilds* of London, and who have pressed eagerly to behold the preparations for civic entertainments at the *Guildhall*, are, perhaps, unacquainted with the origin and constitution of these societies, and possess but imperfect ideas of the real nature of a Guild, or Livery Company.

To such it may be interesting to read the popular notices which are here collected for their benefit, and which are chiefly gathered from Herbert's valuable work, *The History of the Twelve Great Livery Companies of London*. This work is carefully compiled from the grants and records of those companies, to which, in his capacity as Librarian to the Corporation of London, the Author was enabled to gain access.

It appears then that, in ancient times, there were two sorts of associations, called *Gilds*; the one sort established for devotion and almsdeeds, and therefore termed Ecclesiastical *Gilds*; the other sort designed for the promotion of trade and almsdeeds, and termed Secular *Gilds*. Both kinds were marked by various religious observances, and partook of the nature of monastic institutions.

The name *gild*, *guild*, or *geld*, is derived from a Saxon word signifying to *pay*, and was variously employed in former times; but it seems to have been applied to the

associations of which we are now speaking, because they were, in fact, bodies of men who had agreed to meet together for purposes connected with their mutual interest, and each to *pay* a certain contribution towards the common stock. The same word is found in various languages, and it has the same meaning in all, that is, a society, fraternity, or company, combined together by orders and laws made among themselves, and supporting their common charges by mutual contribution.

Societies answering to our *gilds* existed among the nations of antiquity, and particular portions of cities were assigned to particular societies. This latter custom prevailed in London until the reign of Richard the Second, and is thus alluded to by Fitzstephen. "This city, even as Rome, is divided into wards, and all sellers of wares, all the workmen for hire, are distinguished every morning in their places as well as streets."

SECTION I.

ANGLO-SAXON GILDS.

It is a curious fact, that *gilds* were established among the Anglo-Saxons, before they had assembled in towns and cities, so as to form municipal governments: These early societies were formed for political purposes, and are said to have originated in the Saxon law, which required that every freeman of fourteen years old should find sureties to keep the peace, or be committed. Whereupon "certain neighbours, consisting of ten families, entered into an association, and became

bound to each other to produce him who committed an offence, or to make satisfaction to the injured party. That they might the better do this, they raised a sum of money amongst themselves, which they put into a common stock; and when one of these pledges had committed an offence, and was fled, then the other nine made satisfaction out of this stock, by payment of money according to the offence. In the meantime, that they might the better identify each other, as well as ascertain whether any man was absent upon unlawful business, they assembled at stated periods at a common table, where they ate and drank together. This sort of assembly was, in the seventh century, called the *Gebeorscipe*, or meeting of freemen, at which time Ina made a law to prevent turbulent proceedings at such kind of meetings." This association was also called *Decennary*, or *Tithing*, as being composed of ten families; and also *Fribrough*, or *Friith-gild*, as being composed of those who made free pledges.

Subsequently to these early gilds, arose the religious and secular associations already spoken of, and these appear to have copied the convivialities as well as many of the other customs of the former. They consisted of a head, council, and associates, and the favourite number of the council, with its principal, was *thirteen*, in imitation of Christ and his apostles. One society is mentioned, which consisted of twelve men, and one woman, who represented the Virgin Mary. Sometimes the members lived together in one building in a collegiate fashion.

Accounts of three only of these Anglo-Saxon gilds have reached our times: the Knights' gild; the Steel-yard Merchants' gild; and the Sadlers' gild. Stowe assigns the origin of Portsoken Ward to the first of these gilds. "This Portsoken, which soundeth as much as the franchise at the gate, was sometime a *gilde*, and had this beginning, as I have read. In the daies of King Edgar, more than six hundred yeeres since, there were thirteene knights, or soldiers, well beloved of the king and of the realme, (for service by them done,) which requested to have a certaine portion of land on the east part of the cite, left desolate and forsaken by the inhabitants by reason of too much servitude. They besought the king to have this land, with the libertie of a *gilde* for ever: the king granted to their request with conditions following; that is to say, that each of them should victoriously accomplish three combattes, one above ground, one under ground, and the thirde in the water; and after this, at a certaine day, in *East Smithfield*, they should run with speares against all comers, all which was gloriously performed: and the same day the king called it Knights *gilde*, and so bounded it from Ealdgate to the place where now are towards the east," &c.

To this Knights gild was granted, by Edward the Confessor, the first written charter ever conceded to a fraternity of this sort; but as some of our readers may be curious to know what sort of combats they were which Stowe speaks of as being performed gloriously above-ground, under-ground, and in the water, we give Mr. Herbert's opinion on this subject. The combat above-ground he understands to mean the *just*, or *foot-combat*. In this combat the sword or battle-axe was used, and the combatants were generally separated by a barrier of wood, breast-high. Sometimes particular courses were prescribed; as, three courses with the lance, three strokes with the battle-axe, and three thrusts with the dagger. Of the combat under-ground, he does not offer any opinion, but the combats in the water, he says, were *boat-justs*, or *tiltings*. The conqueror was he who could parry the *bâton* of his antagonists with his shield, and, whilst himself remained firm, could overthrow the latter into the water. This favourite sport of the London youth of former times is thus noticed by Stowe: "I have seen, in the summer season, upon the river Thames, some row in wherries, with staves in their hands flat at the fore-end, running one against another, and, for the most part, one or both of them were overthrown and well ducked." Running with spears against all comers, which was the other feat required of the petitioners, means nothing more than the common tournaments. Tournaments consisted of parties of knights engaged at the same time, while justs were trials of strength between two persons only.

The Steel-yard gild (*Gilda Theutonicorum*) is celebrated as having given rise to the famous Hanseatic League*. The name of Steel-yard, or Stealhof, was probably a contraction of a German word signifying *Staple*, and does not signify that the gild originally consisted of merchants

carrying on one particular department of trade, for at their quay were landed wheat, rye, and other grain; cables, masts, flax, hemp, linen-cloth, wainscot, and other merchandize. Yet at a later period the Steel-yard is noticed as the grand dépôt of imported iron. The ancient house of this company was called the German Gild-Hall, and the merchants themselves were a branch of the confederacy first formed on the east shores of the Baltic, in the eight century, to protect their trade from the piratical incursions of the Normans.

The Sadlers' gild is also of high antiquity. The company was admitted at a very early period into brotherhood with the canons of St. Martin's le Grand, and had partnership in masses, and other Roman Catholic ceremonies. In the addresses of the canons to the Sadlers, they refer to the *ancient statutes* recorded in the chapter of the gild, and this carries back to a remote period the notices of the existence of the company.

The gilds of the Anglo-Norman period were probably numerous, but there are few notices remaining of them. The Woollen Cloth Weavers (*Tellarij*) formed an association called *Gilda Tellariorum*, and it appears that they held meetings, elected annual officers, kept courts, made by-laws, and governed their several trades with almost absolute sway.

SECTION 2.

PROGRESS AND RE-CONSTITUTION OF GILDS.

In the reign of Henry the Second, the *History of the Exchequer* gives a list of eighteen of the London gilds which were amerced as being set up without the king's licence. It is not to be supposed that such unlawful gilds formed more than a small part of the existing associations of this kind; therefore we may conclude that the trading companies were very numerous in this reign. King John formed various merchant gilds, and restricted, in some measure, the privileges of the Weavers' company, whose unlimited power appears to have excited the jealousy of the citizens.

The reign of Henry the Third was marked by an occurrence which proves the power of the gilds, and also shows how strong was the spirit of rivalry which had sprung up amongst them. In 1226, a great quarrel arose between the Goldsmiths' company, and the Tailors' company, and so virulent did it become, that the parties determined to decide their differences by a battle. Accordingly, each party, with their friends, met, on an appointed night, to the number of five hundred men, completely armed. Many were killed and wounded on each side, nor could they be parted until the city authorities arrived, and took some of them into custody.

Little progress was made in mercantile affairs during the martial reign of Edward the First; but the Weavers obtained from this monarch a confirmation of their early grants, and charters were likewise bestowed upon the Fishmongers and Linen-Armourers. The government of the gilds at this time is illustrated by Stowe, who tells us that, in the 30th of Edward the First, the Bakers were allowed to hold four hallmotes a year, to determine of offences committed in their business, and were restricted to selling bread in the market, which then was kept on the site of Bread Street, and gave name to Bread-Street ward.

In the reign of Edward the Third,—so favourable to the fine arts and to commerce,—an entire re-constitution of the trading companies took place. They were at this time first generally chartered, having those privileges confirmed by letters patent, which they had previously exercised through sufferance, and the payment of certain fees. The fraternities were now also no longer called gilds, but *crafts*, or *mysteries*; and they now generally assumed a distinctive dress or livery, in consequence of which they came thenceforth to be called *Livery Companies*. Edward the Third gave the most gratifying tokens of his favour towards them. "Having found," says Mr. Herbert, "that these fraternities were the mainspring of the trade of his kingdom, and having thus given them stability, he determined also to raise them in public estimation. As this could not be better done than by setting an example which would be followed by his courtiers, he became himself a brother of one of these societies. The Linen-Armourers, now Merchant-Tailors, were then great importers of woollen cloth, which the king sought to make the staple manufacture of England, and were the first company who had the honour to boast a sovereign among their members in the person of this monarch. Richard the Second afterwards became a brother of the same company; and the great, both clergy and laity, as well as principal citizens,—dazzled with the splendour of such associates,—

* See *Saturday Magazine*, Vol. XVIII., p. 249, where the reader will find a Supplement devoted to a brief account of the Hanseatic League.

hastened in both reigns to be enrolled as tradesmen in the fraternities. The Skinners, the Mercers, and the Merchant-Tailors exhibit most princes and nobility in their lists near this time; other companies had a greater proportion of city dignitaries; the Grocers, towards the close of Edward the Third's reign, enumerated no less than sixteen aldermen amongst their members."

In the 36th year of this reign a petition was presented to the House of Commons against the monopolies practised by the Grocers' company; and in the words of that petition we find the etymology of the word *grocer* simply and naturally explained. It affirms, "That great mischiefs had newly arisen, as well to the king, as to the great men and commons, from the merchants called Grocers (*grossers*), who engrossed all manner of merchandize vendible, and who suddenly raised the price of such merchandize within the realm; putting to sale by covin, and by ordinances made amongst themselves in their own society, which they call the Fraternity and Gild of Merchants, such merchandizes as were most dear, and keeping in store the others until times of dearth and scarcity." The petition then suggests that merchants shall deal in or use but one kind or sort of merchandize.

This somewhat arbitrary suggestion was adopted, in an act, from which the following is an extract:—"That all artificers, and people of mysteries, shall each choose his own mystery before the next Candlemas; and that having so chosen it, he shall henceforth use no other: and that justices shall be assigned to inquire by *Oyer* and *Terminer*, or to punish trespasses by six months' imprisonment, or other penalty, according to the offence." Women-artificers were exempted from the operation of the act; and the act itself was repealed the following year, so far as it related to merchants.

Amongst the city records of that period are found the names of all, or nearly all, the companies then in existence. Some of the companies had split into several divisions, according to the quarter of the city which they inhabited. It may be interesting to give the names of these companies, with the sums respectively presented by them to their "Lord the King of England in his 37th year." "The Braziers, 3*l*. 13*s*. 4*d*.; Spicers, 40*s*.; the Tanners without Newgate, 40*s*.; the Butchers of St. Nicholas (now Newgate Market), 9*l*.; the Butchers of the Stocks (those who had retired from the ancient shambles at Eastcheap to the new market on the site of the present Mansion-House), 17*l*.; the Grossers, 26*l*. 6*s*. 8*d*.; the Poulterers, 3*l*. 13*s*. 4*d*.; the Curriers, 1*l*. 16*s*. 10*d*.; the Butchers of West Cheap, or Cheap-side, 8*l*.; the Bowyers, 60*s*.; the Ironmongers, 6*l*. 18*s*. 4*d*.; the Chandlers, 8*l*.; the Pewterers, 5*l*.; the Tailors, 20*l*.; the Wax-Chandlers, 40*s*.; the Tanners without Cripplegate, 31*s*.; the Pouch-makers, 1*l*. 16*s*. 10*d*.; the two Cappers, 13*s*. 4*d*.; the Vintners, 33*l*. 6*s*. 8*d*.; the Skinners, 40*l*.; the Leather-dressers, 3*l*. 13*s*. 4*d*.; the Brewers, 14*l*. 6*s*. 8*d*.; the Salters, 5*l*.; the Cutters, 4*l*.; the Fishmongers, 40*l*.; the Mercers, 41*l*.; the Girdlers, 6*l*. 13*s*. 4*d*.; the Grossers in the Ropury, 5*l*.; the Glovers, 1*l*.; the Armourers, 3*l*.; the Goldsmiths, 20*l*.; the Drapers, 40*l*."

In the 50th of Edward the Third, the number of companies sending members to be the common council was increased from thirty-two to forty-eight, and the members returned were exactly one hundred and forty-three, or about an average of three to each. The oath administered to wardens or other principals before admission to office was as follows:—"Ye shall swere that ye shall wele and treuly ov'see the craft whereof ye be chosen wardens for the yeere. And all the good reules and ordyn'nces of the same craft that been approved here be the court, and noon other, ye shall kepe, and doo to be kept. And all the defaults that ye find in the same craft ydon to the Chambleyn of y^e Cites for the tyme being, ye shall wele and treuly p'sente. Sparyng noo man for favour, ne grevyng noo p'sone for hate. Extorcion ne wrong, under colour of your office ye shall non doo, nethir to noo thing that shall be ayenst the state, peas, and profite of oure sovereyn Lord the King, or to the citee, ye shall not consente, but for the time that ye shall be in office, in all things that shal be longyng unto the same craft after the lawes and ffranchises of the seide citee wele and lawfully ye shall have you. So helpe you God and all seyntes, &c."

In 1385, the power of the more influential of these companies was manifested in the government of city affairs, in their compelling the return for two succeeding years of Sir Nicholas Brembre as mayor of London, in opposition to the whole of the freemen. This usurpation of the rights of

others was afterwards made the subject of a special petition to the king, and led to a limitation of some of the privileges of the companies. But the power and importance of these societies were now firmly established, and it will not therefore be necessary to follow them step by step in their subsequent career of prosperity. Some of the more important points connected with their history must, however, be briefly adverted to.

By letters patent granted by Henry the Fourth, the Livery companies were made bodies corporate and politic, under a certain definite style or form, with perpetual succession, and a common seal; the power of being able in law to purchase and take lands in fee-simple, given, devised, or assigned; the capability under their usual designations to plead and be impleaded; to make good and reasonable bye-laws and ordinances; to have and hold lands by whatsoever name the same might be bequeathed or conveyed to them; together with the right of search through their several trades, punishment of offenders in them, and various other privileges. This king also confirmed the Mercers, Skinners, Goldsmiths, and Tailors.

So great was the increase of trade companies, that the business of husbandry appears to have been neglected, and a regulation was introduced, that artificers and "people of mystery" or craft, should be compelled to serve in harvest, in cutting, gathering, and bringing home the corn. Female artificers were also very numerous, and are particularized as "brewers, bakers, braceresses, textoreesses, fileresses, and veeveresses of silk and other materials." For carrying on their respective trades, they had peculiar districts, similar to Bond Street, or Cranbourn Alley, and they were, like the men, associated in gilds. The "silkwomen of London" formed one of the most important of these gilds.

The reign of Henry the Fifth is distinguished by an important improvement in the regulation of the companies' accounts, which is ascribed to the king himself. All the old court books, and others of the early fraternities, are in Norman French, sometimes intermixed with abbreviated Latin, or the old English of Chaucer's day, but these languages were now discontinued except for legal instruments, and the cause is thus stated in the Records of the Brewers' company: "Whereas our mother tongue, to wit, the English tongue, hath in modern days began to be honourably enlarged and adorned; for that our most excellent lord King Henry the Fifth hath in his letters missive, and divers affairs touching his own person, more willingly chosen to declare the secrets of his will: and for the better understanding of his people, hath, with a diligent mind, procured the common idiom (setting aside others) to be commended for the exercise of writing, and there are many of our craft of brewers who have the knowledge of writing and reading in the said English idiom, but in others, to wit, the Latin and French before these times used, they do not in any wise understand; for which causes, with many others, it being considered how that the greater part of the lords and trusty commons have begun to make their matters to be noted down in our mother tongue, so we also in our craft, following in some manner their steps, have decreed in future to commit to memory the needful things which concern us, as appeareth in the following." The succeeding entries are chiefly found in English.

Henry the Sixth confirmed and chartered many companies, and regarded them with favour; but complaint was made against them in the fifteenth of this reign, by a petition from the commons to the king, to the effect that, "whereas the masters, wardens, and commonalty of several gilds, fraternities, and other companies incorporate in various parts of the kingdom, frequently, under colour of rule and government, and other terms, in general words to them granted and confirmed by charters and letters patent, of the progenitors of our Lord the King, made amongst themselves several disloyal and little reasonable ordinances, as well as corrected offences, whereof the cognizance and punishment solely appertained to the King, the lords of liberties and other persons, and by which the said Lord the King and others were disinherited of their franchises and profits, confederating things for their own single profit, and to the common damage of the people,"—that he would ordain that the masters, &c., "of each such incorporated gild, fraternity, or company, should, between then and the ensuing Michaelmas-day, bring and cause to be registered of record, before the justices of peace, or governors of cities, burghs, and towns, in which such gilds are situated, all their letters patent and charters; and that they should not make or use any ordinance in disparity or diminution

of the franchises of the King or others, or against the common profit of the people, nor allow any other ordinances without their being first approved and enrolled before such justices; and that the same should be by them afterwards revoked and recalled, if not found to be wholly loyal and reasonable; and this under penalty of losing and forfeiting the power and effect of all articles comprised in their said letters patent and charters, which allowed them to make among themselves such ordinances, and, moreover, of forfeiting to the King ten pounds for every ordinance made contrary, as often as they should be convicted thereof by due process." The petition of the commons was granted.

The power of the companies was enlarged in the reign of Edward the Fourth, by associating the liverymen at large of the trading companies, with the electors at common hall.

At the coronation of Richard the Third, the first example occurs of the heads of the great Livery Companies being chosen by the common council to attend the mayor of London to Westminster as cup-bearer. In the same reign, the twelve companies proved their wealth and liberality by contributing with the mayor, Ralph Josceline, towards the repair of the city walls, each company taking its respective portion. The Skinners built the portion between Aldgate and Bevis Marks, towards Bishopsgate, and had their arms put up there in three places. The mayor, with his company of Drapers, took the portion between Bishopsgate and Allhallows church. The Grocers built from Allhallows towards the postern of Moorgate, and set up the arms of Crosby, whose executors they were. The remainder of the wall, from Crosby's portion, as far as to Cripplegate postern, was made by other companies. The Goldsmiths repaired from Cripplegate towards Aldersgate, and there their work ceased.

The reigns of Henry the Seventh and Henry the Eighth form an important era in the history of these companies. The former of these monarchs, wishing to interpose the commercial class between the nobles and their vassals, found these companies well adapted to his purpose, and therefore distinguished them with the highest favour. He became a brother of the Tailors' company, and delivered them a new charter from the throne, being at the same time habited in the company's livery, made of velvet and other rich materials, and afterwards presiding as their master, and wearing the same dress.

About this time, and somewhat earlier, several of the minor companies took their rise, springing up naturally from the congregating together of persons of the same trade or calling. Stowe notices some of these in the following quaint manner. Of the Pewterers he says: "These were a company or meeting of friendly and neighbourly men in the reign of Edward the Fourth, and became, in the 13th of that king, incorporated." Of the Tallow-Chandlers: "They were a society of great antiquity, living in good formality among men, and loving agreement with themselves, and so came to be incorporated in the reign of Edward the Fourth." Of the Masons, otherwise Freemasons: that "They were a society of ancient standing and good reckoning, by means of affable and kind meetings divers times, and, as a loving brotherhood should use to do, did frequent their mutual assemblies in the time of King Henry the Fourth, in the 12th year of whose most gracious reign they were incorporated." He concludes with a notice of the Innholders, of whom he says, that, "Having been a community or society of honest friendly men, by their often meeting and conversing together, as in those days it was a matter much observed, they came to be incorporated in the sixth year of King Henry the Eighth." The jurisdiction of the warden and companies extended over the suburbs two miles from the city, the limits being stated thus, in a statute of the 15th of Henry the Eighth: "Within the town of Westminster, the parishes of St. Martin's in the Fields, our Lady of the Strand, St. Clement's Danes without Temple Bar, St. Giles's in the Fields, St. Andrew, Holborn, the town and borough of Southwark, Shoreditch, Whitechapel parish, St. John of Jerusalem, Clerkenwell, Clerkenwell parish, St. Botolph without Aldgate, St. Katherine's near the Tower, and Bermondsey."

The opulence of the twelve companies was exhibited in 1544 by their lending King Henry the Eighth upwards of 21,000*l.* on lands mortgaged to them towards his wars in Scotland. This seems to have been nearly the first instance of such a loan, and the precedent was afterwards carried to a ruinous extent.

SECTION 3.

REVIEW OF THE ANCIENT STATE OF THE COMPANIES.

The whole of these societies were at first, associations of persons actually, and not nominally, professing the trades from which they took their denomination. They existed on a principle of general subscription, and all the members had equal participation in the rights of the body. They were to hold their gild once a year, in order to settle and govern their mysteries. They were, by their charters, also permitted to purchase tenements and rents of small annual value, for relieving their poor and infirm, and for maintaining a chaplain and chantry.

The early mode of the trades assembling and re-founding their societies (for most of them existed long before a charter was granted) may be gathered from the records of the Grocers' company, where there is an interesting account of the first proceedings of that society. Twenty-two persons, carrying on the business of pepperers in Soper's Lane, Cheapside, agree to meet together, to a dinner, at the Abbot of Bury's, St. Mary Axe, and commit the particulars of their formation into a trading society to writing. They elect, after dinner, two persons of the company so assembled, Roger Osekyn and Lawrence de Haliwell, as their first governors or wardens, appointing, at the same time, in conformity with the custom of the age, a priest or chaplain, to celebrate divine offices for their souls. Towards the feast of which the company had just partaken, and which, in their books is called a "mangerie," every member then paid twelve pence, and twenty-three pence more was to be disbursed by the wardens. It was then agreed that the whole brotherhood should adopt a livery, for which every one was to pay his share "even on the day of the feast." It was also ordained that the priest should commence his duty by singing and praying on the festival of St. John on the Midsummer-day ensuing, for the same brotherhood, and all Christian people; and for such priest's maintenance, every one was to pay at the rate of one penny a-week, in advance for the ensuing year, amounting to four shillings and four pence each member's share.

The way in which the foundation of this company was laid, may be taken as a specimen of the formation of the other companies. In all of them it appears that the preserving of their trade secrets was a leading law. The regulation of apprenticeships was also another important article in the ordinances of all the companies. No man was to be admitted into the Livery of Grocers, who had not served the term of his apprenticeship; and then it was to be by the advice of the wardens and fellows, who were to ascertain that he was of a good name, a freeman of no other craft, and exempted therefrom; he was to pay for his admission at least 5*s.* Apprentices who were approved of, were to pay 3*s.* 4*d.* entrance, and to be made free at the company's place, or at the *Yelde Halle*. Masters were to pay 20*s.* to the common box, on taking an apprentice. And "no member was to keep in his shop an apprentice who had not served his time to the craft." The companies had complete jurisdiction over their respective trades; and in pursuance of the right of search, before mentioned, the principals of each company were accustomed, somewhat in the manner of a jury, to take their regular rounds. Grocers at that time had the oversight of drugs, and therefore their wardens were enjoined "to go and assayen weights, powders, confections, plasters, ointments, and all other thynges belonging to the same craftes," and to notice every shop where they were defective, that a remedy might be found. Thus the goldsmiths had the assaying of metal; the fishmongers the oversight of fish; the vintners the tasting and gauging of wines. At a later date, the Merchant-Tailors' records also prove that they kept a silver yard, weighing thirty-six ounces, and bearing the company's arms, for the admeasurement of cloth. With this standard they were accustomed to attend West Smithfield during Bartholomew fair, at the time when cloth formed a great article of commerce there. Fit persons were appointed to this service of examining the measures, on the vigil of the eve of St. Bartholomew, and it appears from the records of 1612, that it was the custom to have a dinner at Merchant-Tailors' Hall, "for the search on St. Bartholomew's eve." When frauds were thus discovered, the offenders were frequently committed to prison; though they sometimes escaped by paying a fine, such as "3*s.* 4*d.* for a swan for the master's breakfast."

Many excellent arrangements were made among the members of the various societies for the regulation and good government of the respective bodies; and charitable conduct

towards unfortunate members was largely exhibited. When a member of the Grocers' company, for instance, became poor from "adventures on the sea, or by the advanced price of merchandize, or by borrowing and pledging, or by any other misfortune," he might by the agreement of the company "be assisted by the common money, according to his situation, (if he could not do without it,) when they were able to maintain him by the said money." Settled asylums were afterwards found for distressed members, and hence arose the various almshouses of the companies, which grew into such importance, and continue to form so interesting a feature among the charities of the metropolis.

The chief officers of these companies were the aldermen, wardens, elders, or whatever other name might be employed to designate the leading men: On refusing to serve after being duly chosen, the wardens of the Grocers' company were fined ten marks, and put out of the brotherhood "for alle dayes." Yet "forasmuche as it was labourouse to hem that ben wardens for the yere," the company agreed that an individual who had once served, should not be again chosen to the office until the expiration of seven years. "A bedel to warne and summon the fellowship," was also necessary, and in 1348, when this officer was first elected, he had for his trouble "his clothyng of the livery," and fourpence a week. On the superannuation of the first beadle, he was allowed a retiring pension of sixpence a week. The priest, or chaplain, has already been mentioned as an indispensable part of all fraternities, secular or religious. The office of clerk to the Grocers' company does not appear to have been established until 1460. His yearly salary was 6*l.* 13*s.* 4*d.* The clerk to the Brewers' company is mentioned earlier. In 1418 the death of their clerk, John Morey, is recorded, and William Porland was made his successor, and, with his wife Dionizia, his children and servants, had "free and quiet dwelling in the hall of the company, called Brewers' Hall; with the use of the chamber, and of the utensils and necessities belonging to the said hall. The clerk was keeper of the company's seal, guardian of the muniment room and records, the depository of the company's secrets, and the manager of all transactions and securities connected with their property and privileges. Assistants were also chosen from the company to aid the wardens in the discharge of their duties, and soon after the appointment of these, there are traces of something like a court, denominated "The Fellowship Associated."

The wardens and all other officers were, however, fully subject to city control. The mayor could fine and imprison the wardens of companies at his pleasure; and it was very common to make presents, or, as we should say, to give bribes, in order to obtain favour during the year of mayoralty. The records of the Brewers' company afford the following, among other instances: "On Thursday, July 30, 1422, Robert Chichele, the mayor, sent for the masters and twelve of the most worthy of our company, to appear at the Guildhall; to whom John Fray, the recorder, objected, a breach of government; for which 20*l.* should be forfeited for selling *dear ale*. After much dispute about the price and quality of malt, wherein Whityngtone, the late mayor, declared that the brewers had ridden into the country and forestalled the malt to raise its price, they were convicted in the penalty of 20*l.*; which objecting to, the masters were ordered to be kept in prison in the chamberlain's custody, until they should pay it, or find security for the payment thereof." But it is added, that when the mayor and court of aldermen had "gone homeward to their meat," and the masters inquired of the chamberlain and clerk what they were to do; they were told to go home, and promised that no harm should come to them, "for all this proceeding had been done but to please Richard Whityngtone, for he was the cause of the aforesaid judgment." Yet, by another entry made in the same year, it appears that Whittington himself condescended to receive a bribe, through his servant. Thus, 7*l.* 3*s.* 4*d.* appears in the accounts as the cost of two pipes of red wine "to Richard Whityngtone's butler."

Liveries are not mentioned as being worn by any of the companies earlier than the reign of Edward the First, and even then they seem to have been all alike, for the fraternities forming part of the procession at Edward's marriage, rode to the number of six hundred "in one livery of red and white." In the Grocers' resolutions the earliest particulars, as to the fashion of these liveries, are to be found. The common habit was to consist of an upper and under garment, called a coat and surcoat; the full suit, reserved for ceremonials, including a cloak or gown, and hood. All

the companies continued to vary in the colour of their habits until about the beginning of the seventeenth century. Thus, the Grocers in 1414, wore "scarlet and green," and two years later, "scarlet and black." In Henry the Sixth's reign, the colours had changed to "murrey and plunket," which are explained to mean "dark red," and a "kind of blue." The colours are afterwards mentioned as "murrey and plunket celestyne," the latter meaning sky-blue. A further variety was introduced in 1450, when their blue gowns were ordered to be thenceforth of "violet in grayne," and "for hodyes, parted with crymsyn." "Sanguine," or "cloth of blood colour parted with rayes," (striped cloth,) and combined with green, was a leading colour in other companies. Females belonging to the company were also entitled to the livery, and in the ninth of Henry the Fifth, there are entries of rayes of cloth and blood colour, for the clothing of the brethren and sisters of the fraternity of Brewers' craft, amounting to 90*l.* 16*s.* 2*d.* In the reign of Henry the Sixth, the dress of the livery reached only to the knee, and was "parted" according to the fashion of the times, in two halves, open at the sides. In the reign of James the First, a more graceful costume had been adopted, not much unlike that which is at present employed. The chief differences were in the liveries wearing caps and hoods, and having a long furred lappet pendant from the gown sleeves. The hoods are parted red and black, like those of the graduates of our universities; the gowns are black, &c., trimmed with "budge" or "foins."



LIVERYMEN IN THE REIGN OF JAMES THE FIRST.

On occasions of show and triumph, and especially in compliment to royalty, changes were sometimes made in the liveries, to render them more splendid and effective, as blue gowns with red hoods, brown and blue with embroidered sleeves, red with hoods of red and white, &c.

The close connection which originally existed between the observances of the companies and the rites of the Roman Catholic religion, likewise added to the splendour of public ceremonials. Each company had its patron saint and chaplain. The Fishmongers chose St. Peter, and assembled at St. Peter's church; the Drapers chose the Virgin Mary, mother of the Holy Lamb or Fleece, as emblem of that trade, and met at St. Mary's church, Bishopsgate; the Goldsmiths chose St. Dunstan, as having been a brother artisan; the Merchant Tailors selected St. John the Baptist as the harbinger of the Holy Lamb. Other companies named themselves after the saint in whose chapel they

assembled: thus, the Grocers called themselves the fraternity of St. Anthony, because they had their altar in St. Anthony's church; the Vintners, the fraternity of St. Martin, from their connection with St. Martin's Vintry church, &c.

SECTION 4.

PROCESSIONS, FEASTS, AND PAGEANTS.

We find that the fraternities were accustomed, at the time of elections, to make processions to their respective churches in great form, accompanied by the religious orders in rich costumes, bearing wax torches, and singing, and frequently attended by the Lord Mayor and the great civic authorities in state. Stowe describes one of the processions of the Skinners' society on Corpus Christi day, when more than two hundred torches of wax, costly garnished, burning bright, were borne before them, and there were above two hundred clerks and priests in surplices and copes, singing; "after which came the sheriffs' servants, the clerks of the compters, chaplains to the sheriffs, the mayor's sarjeants, counsel of the city, the mayor and aldermen in scarlet, and then the Skinners in their best liveries."

Funerals were also observed among the brethren with great solemnity. The canons of St. Martin le Grand agreed with the Saddlers' company, in Saxon times, that for every deceased member St. Martin's bell should be tolled, "and procession made with burial freely and honourably." At a later period, the ordinances of the Grocers' company, enforce, "that at the death of a member of the brotherhood in London, the warden of the year should order the beadle to warn the brothers to go to the dirge, and on the morrow to the mass, under pain of viii. s." And if any of the company died and did not leave sufficient to bury him, then it was to be done "of the common goods, for the honour of the society." These funerals appear to have been conducted with great pomp, each company being possessed of a splendid state pall, (sometimes of two or three,) to be used on such occasions. These palls are described at some length in Mr. Herbert's interesting work, and appear to have been some of the most superb examples of ancient embroidery, representing sacred and angelic personages, flowers, network, and other devices wrought in gold, silver, satin, velvet, and other costly materials. The state pall of the Fishmongers exceeds the rest in magnificence, and is still kept in the hall of that company. Funeral dinners were frequently given to the company on these solemn occasions, and it was not uncommon for a sum to be left by the deceased for this express purpose. Plenteous entertainment was also provided during the ceremony; for it is stated, that during the dirge, "there was a drynkyng in all the cloisters, the nuns halls, and parlors of the said place, and every where els, for as many as would come, as well the crafts of London, as gentlemen of the inns of court."

But it is from the account of election feasts, as given by these companies, that we gain the best ideas of the growing luxury and magnificence of their several societies. Though the sums mentioned as the price of their dainties may appear very small, it is to be remembered that money was then of five times its present value. In the fifteenth century the entertainments of the different crafts began to be attractive to those who loved the good things of life, so that the company's dinners were often graced with the presence of persons of rank and consideration. In an election-feast of 1425, the fish course, and the prices paid, were as follows: "Porpeys, 10d.; oysters and muscles, 6d.; salmon and herring, with fresh ling, 15d.; a salmon, 21d.; for codling's head, 8d.; for five pykes, 6s. 8d.; lampreys, 6s. 8d.; turbot, 3s. 4d.; eels, 2s. 4d.; eight hundred herrings, 10s. 6d." The different sorts of bread used at the feast are distinguished as white bread, trencher bread, payncakes, wassel bread, cocket bread, and spice bread, all included under the head of *Pannery*. The poultry is entered as follows: "Twenty-one swans at 3s. 9d.—3l. 18s. 9d.; two geese at 8d.—1s. 4d.; forty capons at 6d.—20s.; forty conies at 3d.—10s.; forty-eight partridges at 4d. each,—16s.; twelve woodcocks at 4d.—4s. 4d.; twelve dozen and a half of smaller birds at 6d. the dozen,—6s. 3d.; three dozen plovers at 3s.—9s.; eighteen dozen larks at 4d.—6s.; six dozen little birds at 1½d.—9d." The more substantial portions of the feast, under the head of *Butchery*, include, among other meats, the noble baron of beef, eight fillets of veal, and one sirloin of beef, amounting altogether to 18s. 10d., with two rounds of beef and two fillets of pork, 10s. There is also mention of forty marrow-bones with marrow, 5s.; five pieces of suet, 1s. 4d.; and three gallons

and a half of fresh grease at 16d. per gallon. For the spicery and kitchen there were collected, among other articles, 9½ lbs. of "poudre de pepir, 3s.; 2 lbs. de sucre blanch, 2s.;" with saffron, ginger, mace, cloves, honey, figs, almonds, dates, "reysons de Corince, cynamon, nottemeg, flower de ryse and sanders; also costards, wardens, and other sorts of fruit; oatmeal, vinegar, virjuice, onions, and garlick, twelve gallons of cream, and eight gallons of milk." There is also a curious account of the crockery, pewter ware, rushes for the floor, napery or table linen, cost of cooks, and other attendants, &c., all mixed up in French and English.

Even at this period, the culinary art was in no despicable state, since we find a notice of such agreeable preparations as their *Leche Lombard*, a kind of jelly made of cream, isinglass, sugar, and almonds, with other compounds. A curious modification of the same, called a *cury*, was composed of pork pounded in a mortar with eggs, raisins, dates, sugar, salt, pepper, spices, milk of almonds, and red wine; the whole boiled in a bladder. Their *mottreus* was a rich soup or stew made of pork and poultry, pounded in a mortar and strained. In the form of a *cury* this *mottreus* was compounded with blanched almonds, milk, and white flour of rice. *Doucettes*, or little sweetmeats and confections, formed a garnish to the larger dishes, as did also various kinds of fritters, and payn-puff, or a preparation of bread stuffed with several sorts of forces and ragouts. Sometimes the payn-puff was directed to be made of marrow, yolk of eggs, dates minced, raisins, and salt, in a delicate paste, and moulded in an orbicular form. There is reason also to believe that the halls were "aromatized" with the precious Indian wood called *sanders*, thus adding to the luxury of entertainments, which were of no ordinary kind. The brilliancy of the feasts was also increased by the presence of the female members of the several companies. "Amidst so many attractions which these ancient feasts held out, it was not one of the least to have the company of females at them. This curious, we had almost said indecorous, custom, but which must, at the same time, have greatly heightened the hilarity, occurred in consequence of the companies consisting, as we have seen, of brothers and sisters; and which practice they seem, on their reconstitution, to have borrowed from the religious gilds. Not only did widows, wives, and single women, who were members, join the joyous throng, but from the Grocers' ordinances of 1348, we find the 'brethren' could introduce their fair acquaintance, on paying for their admission; and that not, as in modern times, to gaze in galleries, the mere spectators of good living, but as participants. There is an amusing simplicity in the ordinances alluded to of the Grocers on these points: they enjoin, that every one of the fraternity, from thenceforward, having a wife, or companion, shall come to the feast, and bring with him a damsel if he pleases, (*ameyne avec luy une demoiselle si luy plect*;) if they cannot come, on account of sickness or maternal duties; they are then, and not otherwise, to be excused." Every man paid for his wife 20d.; or man and wife, 5s.; that is to say, 20d. for the man, 20d. for his wife, and 20d. for the priest. Women, not members, but who should afterwards marry members, were to be entered, and looked upon "as of the fraternite for ever, and be assisted and made one of us." If left a widow, such female member was to come to the annual dinner, and to pay, if able, 40d., but, in case she married again to one who was not of the fraternity, she was to be expelled, and so to remain during such marriage, "nor none of us ought to meddle or interfere in anything with her on account of the fraternity, so long as she remains married." The admission of different companies, of course, varied with circumstances: the brothers of the Brewers' company were to pay 12d., the sisters 8d., and a brother and his wife 20d.; whilst among the Fishmongers, the members were to pay towards the feast, on their quitting church, every man 12d., and for his wife 8d., and each "for his gest in the same manere at the assemble, as the wardeyns shall reasonably ordeynne;" and, it is added, "every body that onyeth to come to the foreseide fest or assemble, and is absent, shall pay redely as othir or here condicion that be present; and atte same fest or assemble every yere shall be ordeyned or chose from othir sufficient persons of the same fraternite to governe and rule in gode manere most profitable to the encrece and worship of the same fraternite."

The election ceremonies took place after the feast, and differed in different companies; but seem all to have included the practice of *crowning* the newly-elected principals.

In the ancient records of the Grocers it is enacted that the wardens were to come "with garlandes on their hedes, after the mangerie was finished," and the fraternity was to choose as wardens for the year ensuing, "them upon whom the forseid garlandes shullen be so sett," and to them was to be delivered all money, papers, and other things which belonged to the fraternity, under a penalty of ten pounds. Refusal of office was followed by fine and expulsion. In the wardens' accounts of the same company, for 1401, the sum of twenty pence is debited for "the two chapelletes pour couron. les novels mestres," and sixteen shillings for refreshment. Minstrels were present at these feasts. Sometimes harpers played and sung, in the intervals of more sonorous strains from cornets, shalms, flutes, horns, and pipes. Theatrical entertainments were also introduced, but the pieces appear to have been sacred, and the actors, in some cases, ecclesiastics.

The place in which all these ceremonies were enacted is thus described by Mr. Herbert.

"The hall was an immense room, giving name, as now, to a whole collection of contingent buildings, which the fraternity themselves generally and more appropriately termed their 'house.' It mostly had an open timber roof, for the Fishmongers suspended the leading articles of their pageants from it, as was probably the case with the other companies. A lantern, or lover, in the centre, and elevated gothic windows on the sides, 'richly dight' with the arms of the benefactors, threw the dimmed sunbeams on a glare of gorgeous tapestry, filling the space between the windows and the floor, and which, in the Merchant-Tailors' Hall, contained the history of their patron, St. John the Baptist. The floor was only strewn with rushes; the tables, boards placed on tressels, except perhaps the great cross table on the *haut pas*, for superior guests. Pewter vessels, though hired at the Brewers' dinners, were chiefly for the use of the kitchen; for the tables of the other companies were, according to their inventories, resplendent with donations of plate. All the halls were traversed by the *reredos*, or grand screen. The Merchant-Tailors had a large 'sylver ymage of St. John, in a tabernacle,' on the top of theirs. These screens concealed the entrance to the buttery, larder, kitchen, and offices. The minstrels were placed somewhere aloft, and there were temporary platforms or stages for players. Other passages branched to the wine and ale cellars, and to the chambers, among which latter, one was always reserved for 'the bachelors.' Annexed to the buttery, but at a greater distance, were the bakehouse and brewhouse; the kitchen passage, which lay on a gradual descent, was guarded from hungry intruders by a spiked hatch: the kitchen itself was stored with the 'spittes, rakkes, and rollers,' and all the other massy and capacious culinary implements and utensils which characterized these establishments in the rude days of England's stout yeomanry. The city Guildhall, on the lord mayor's day, now affords the best idea of the company's ancient halls and feasts, though certainly on a scale of greater magnitude and splendour."

Though the different companies had probably halls or places of meeting, from the time of their first establishment; yet there is no recorded account of them before the time of Edward the Third, when their charters were bestowed. Besides the hall itself, and the offices connected therewith, the companies were required, in the time of the Stuarts, to keep a granary and armoury. Almshouses also adjoined the principal building, that the almsmen might be at hand to join in any public processions or pageants.

"One of the first of these halls, which apparently corresponded with the increased consequence of the newly chartered companies, was the Goldsmiths' Hall, which must also have ranked with the earliest in point of age, as their fraternity had an assay office in the reign of Edward the First. In this, Bartholomew Read, goldsmith, and lord mayor in 1502, is stated to have held a feast of such magnitude, that Stowe treats Grafton's account of it as fabulous, observing, that Westminster Hall itself would scarcely have sufficed.

"Most of the halls which existed before or near the Reformation, seem to have been formed from the deserted mansions of the great, and subsequently from religious buildings, and they in consequence possessed, in many instances, gardens. Drapers' Hall was the mansion of Lord Cromwell, and still retains its fine gardens. Salters' Hall was the town seat of the Earls of Oxford, and had a garden attached, said to have been the place where Empson and Dudley met in Henry the Seventh's reign, and part of

which forms the forecourt of their present hall. The Grocers built on the site of Lord Fitzwalter's town mansion, and had a fine garden, part of which is also still preserved. The minor companies, in several instances, bought and converted the halls of the dissolved religious houses into trade halls: as the Leather-sellers, who fitted up the fine hall of the nuns of St. Helen's; the Pinners, who occupied the Austin Friars' Hall, afterwards called Pinners' Hall Meeting-house; the Barber-Surgeons, who built on part of the site of the hermitage of St. James in the Wall, and others.

"The greatness or convenience of most of the companies' halls, not only adapted them for the immediate uses they were built for, but enabled them to give grand feasts to various monarchs, who honoured them with their suites, by enrolling themselves members. In the interregnum they were the meeting-places of the various government commissioners, and occasionally superseded the senate-house as an arena of politics. By the parliamentary commanders they were converted into barracks, by the puritanical clergy into preaching places, and by succeeding lord mayors they were afterwards used as temporary mansion-houses."

The pageants next call our attention, and we can only glance at so extensive a subject, leaving the reader to seek fuller particulars in Mr. Herbert's work, or in the authorities which are there referred to. These pageants were called by the common people *ridings*, and were so frequent that Chaucer, in describing an idle apprentice, makes them the great cause of drawing him from his work.

When there any *ridings* were in Chepe,
Out of the shoppe thider wold he lepe;
And till that he had all the sight ysein,
And danced well, he wold not come again.

On the return of Edward the First from his victory over the Scots in 1298, the trades made their "severall shew, but specially the Fishmongers, which, in a solempne procession, passed through the cite, having, amongst other pageants and shews, foure sturgeons gilt carried on foure horses, then foure salmons of silver on foure horses, and after them six and forty armed knights riding on horses, made like *sluces* of the sea, and then one representing St. Magnus, (because it was on St. Magnus day,) with a thousand horsemen, &c."

The *sluces* above mentioned are explained to mean *lucres*, a fish introduced in the Fishmongers' arms.

In 1446, is an entry thus: "This yeaere came Quene Margaret into England, with grete roialte of the kyng's cost, and was receyved at London the 28th day of May in the moost goodly wise, with alle the citezens on horseback riding ayenst hir to the Black-heth in blew gownes and rede hodes; and in the cite in diverse places goodly sights ayenst hir comyng."

When Henry the Fifth arrived at Dover from France in 1415, with his prisoners, he was met by a procession, thus described by Lydgate:

The mayr of London was redy bown
With alle the craftes of that cite,
All clothyd in red throughout the town,
A semely sight it was to see;
To the Blak-heth thaune rod he,
And spredde the way on every syde;
XXⁱⁱ M men might well see,
Our comely kyng for to abyde.

The reception of Henry the Sixth on his return from being crowned King of France, also appears to have been very magnificent. The mayor's dress on this occasion is described as being of crimson velvet, with a great velvet hat furred, a girdle of gold about his middle, and a jewel of gold about his neck, trailing down behind him. He was followed by three hundred huntsmen on great coursers, in entire suits of red, all spangled with silver. The whole commonalty of the city, who seem mostly to have been liverymen, were clothed in white gowns and scarlet hoods, with divers conuzances embroidered on their sleeves.

Their clothing was of colour full covenable;

The noble mair clad in red velvet,
The shrieves, the aldermen, full notable,
In furred clokes, the colour of scarlett;
In stately wyse whanne they were met,
Ich one were wel horsyd, and made no delay,
But with there maire rood forth on their way.

The citezens ich on of the citee,
 In their entent that they were pure and clene,
 Ches them of whit a ful faire lyvere
 In evry craft, as it was wel sene;
 To shewe the trowthe that they dede mene,
 Toward the kyng hadde mad them faithfully
 In sundry devyses embrowdyd richely.

The "Merchant Strangers," consisting of the "Geneweys" (Genoese), Florentines, and also the *Easterlings*, (all of which nations had their residences in the city,) were dressed in their country fashion, or as it is stated, "clad in there manere," and attended by serjeants and other officers, "statly horsyd," passed through the suburbs, riding after the mayor. At Blackheath, (the general place of rendezvous on these occasions,) the whole arranged themselves in two ranks, leaving

A strete between ech party lik a wall;
 All clad in whit, and the most principalle
 Afore in red.

The precedence of the companies was a point of etiquette scrupulously adhered to in all the pageantries, and was regulated by the mayor and aldermen, though it does not seem to have been reduced to a fixed principle until a comparatively late period in the history of the companies. To prevent disputes it was arranged that the mayor's company should always precede, and that the others should have alternate precedence. In the reign of Henry the Eighth a court was summoned for the especial purpose of settling the order of processions.

An attempt at scenic display was made on this occasion, a pageant being placed against the Great Conduit between Grocers' and Mercers' Halls, representing a grove of such foreign fruits as were peculiar to the trade of a grocer, (the mayor being of that trade,) and in the midst of the grove three wells, whose waters, at the king's presence, seemed miraculously changed into wine. At these wells the three virtues, Mercy, Grace, and Fity, were represented serving out the wine, and two aged men, representing Enoch and Elias, approached the king as he passed the wells, presenting him with fruit, and giving him their blessing.

That God conferme his state ay to be stable,
 Thus old Ennock the processe gan welle telle
 And praid for the kyng as he rood to the welle,
 After Elias, with his lokkes here,

Well devoutly seyde, lokyng on the kyng,
 God conserve the, and kepe the overmore,
 And make hym blessyd in erthe here levyng,
 And preserve hym in al manere thing,
 And special among kynges alle,
 In enemyes handes that he nevere falle.

At the coronation of Elizabeth, queen of Henry the Seventh, in 1487, "at her coming forth from Greenwich by water, there was attending upon her there the maior, shrifes, and aldermen of the cite, and divers and many worshipfull comoners, chosen out of every crafte, in their liverays, in barges freshly furnished with banners and streamers of silke, richely beaton with the armes and bagges of their craftes; and in especiall a barge called the bachelor's barge, garnished and appareled, passing all other, wherein was ordeyned a great redde dragon spowting flames of fyer into the Thames; and many other gentlemanlie pagiaunts, well and curiously devised, to do her highness sporte and pleASURE with."

The procession in honour of the marriage of the unfortunate lady Ann Boleyn, appears to have been as splendid as any of the foregoing. But in addition to the city companies, Apollo with the muses, and St. Anne with her children, had their appointed places. The three Graces took their stand in Cornhill, and the Cardinal Virtues in Fleet Street. A fountain of Helicon ran Rhenish wine, and the Conduit in Chepe foamed forth claret. The great red dragon casting forth wild fire, was again put in requisition, wild men also cast fire, "making a hideous noise." Three years afterwards the mayor, aldermen, and city companies, are described as being among the mournful spectators of the execution of this ill-fated lady.

The wild men spoken of in this pageant, were fellows dressed like savages in hairy dresses, partly covered with green leaves. These men marched before the procession flourishing large clubs to keep off the mob, who were assisted by others whimsically attired, and disguised with droll masks, having large staves or clubs headed with cases of crackers. These assistants were sometimes called green

men, from the colour of their dress. Four of these men was the number usually employed, but sometimes as many as twenty wild and green men preceded the pageant.

The respect paid by the city companies to the memory of deceased royalty, also added greatly to the grandeur of public funerals. At the interment of Henry the Fifth, 1422, every householder was charged to provide a black or russet gown, and a black hood, and after the charge to be present at the king's funeral. Certain of the crafts were ordered to find two hundred torches for the funeral. The Brewers provided eight torches, weighing one hundred and thirty-eight pounds of wax, price 51s. 9d. The chamberlain gave white gowns to the torch-bearers, and the Brewers paid to each three-pence a day for two days. "The royal corpse was brought to London on Thursday, November 6th, and was met at St. George's Bar, Southwark, by the mayor, sheriffs, and citizens, on foot; the Brewers stood at St. Margaret's (Southwark) churchyard, until the procession had gone by, preceded by the torch-bearers, and then followed to St. Paul's, where a dirge was performed. On the next day several masses were sung by many bishops and others, who, after eating, preceded the corpse to Westminster, with the mayor and civic authorities. The torches were held at the gate of the abbey until all had entered; and when brought back weighed one hundred and twelve pounds, and were sold for 28s. Every householder, from the church of St. Magnus to Temple Bar, had a servant holding a torch at his door while the procession passed. The burial was solemnized on Saturday, November 7th, when there were offered at the high altar four steeds royally trapped, with a knight full and whole armed with the king's coat armour, and a crown upon his head, sitting upon one of the steeds. After mass, two hundred cloths of gold were offered.

"At the burial of Elizabeth of York, queen of Henry the Seventh, 1503, amongst 'the honest persons, citizens of London, on horseback,' we find the aldermen of London, and of the foreign gilds, 'the Easterlings, the Frenchmen before them, the Portingalls before them, the Venetians before them, the Janavys (Genoese) before them, and the Lewknors before them; and all the surplus of the citizens of London that rode not in black, stood along from Fenchurch (Fenchurch) to the end of Cheap.' Besides these were ordeyned divers torch-bearers of certain crafts of London, which torch-bearers had gownes and hoods of white woollen cloth."

Thus, up to the time of the Reformation, whether at seasons of public rejoicing or of national mourning, the Livery Companies of London were always ready to add to the imposing nature of public ceremonies by their presence and powerful aid. In another Supplement will be described the effect of that great national blessing, the Reformation, on the state and dignity of the City Companies.



THE "WILD MEN" OF ANCIENT PAGEANTS.